

A Seasonable

# ADVERTISEMENT

To all that Desire an

## HAPPY SETTLEMENT,

Particularly to those of the

# Royal Party.

BEING

1. The Extract of a Letter from B R E D A.

AND

2. A Letter written upon it to a Friend in the  
Country.



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Printed in the Year MDCLX.



## An Extract from B R E D A.

S I R,



When Mr. *W.* left us, I had so much upon my hands to dispatch that I obliged him to make my excuse to you for not writing, which he promised to do very confidently; and next to not writing at all, the Dispatch I shall now send you will need a new Excuse. For the truth is I am now almost in as much haste, as when he left me. The KING came hither but on *Wednesday*, and I but last night, so that having but 2. or 3. hours to make use of a safe Messenger, I can hardly find the Letters I am to answer.

I am heartily glad that Mr. *D.* is with you, whom you will find a very *worthy* and *discreet* person, and fit to joyn with you in allaying the *too much heat* and *distemper* which some that pretend to be our *Friends* are in this present Conjunction very much accused of. Inasmuch as this very last *Post* hath brought over three or four *Complaints* to the King of the very unskilful passion and Distemper of some of your *Divines* in their late Sermons, with which they say both the *General* and *Council of State* are highly offended, as truly they have great reason to be, if (as they report) there have been *Menaces* and *Threats* used against those who are in Power, and seem very willing and desirous to improve all opportunities towards a happy *Settlement*. One *D. Gr.*



is mentioned for having preached a Sermon in that kinde, and since printed it, and dedicated it to the General, who they say is extremely offended at it. Other Persons are likewise named, as guilty of the same Indiscretions, who are so well known to me that I do not believe it. It is too much that the least occasion of Offence is given by any, especially those that should be the Lights and Guides to others, and teach them by their Examples as well as Doctrine, to make better use of their late sufferings than to remain in Bitternesse or Uncharitableness. The King hath been very careful to be acquainted with all that is done among his Friends there, to find out and prevent those apprehensions under his own Name, and to suppress those Excesses, and prevent the spreading of any such things among all that profess Devotion to his Majesty, and the Laitie and Clergy; but it is not sufficient that it is in the way that is prescribed, and the manner of doing being several, and not very Coherent, we cannot possibly believe they are exact in all particulars. However the King is really troubled at it, and extremely apprehensive of the Inconvenience and Mischief both to the Church and Himself from Offences of that kinde; and so are all that are about Him, notwithstanding (you tell me) the contrary Opinion is so much endeavoured by the Enemies of Peace to be infused into the Hearts of the credulous People, of which I hope we shall in time convince them by our Actions. And he hath commanded Me not only to desire You and Mr. D. to use

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use your Credit and Perswasions with those that are thus complained of, and to let them know from his Majesty what sense he hath of it; but if you finde occasion, that you also desire B. E. and B. S. to interpose their *Authority* to inform or reprove them into such a temper, as may qualifie them to make a better Judgement of the Season, and not to give the least occasion of awakening those Jealousies and Apprehensions, which all good and prudent men should by all means endeavour to extinguish; and the rather because it is the Interest of some men to make a Mountain of every Mole-hill of this kinde which they can possibly meet with. And truly I hope, that if these occasions of offence be but carefully avoided our publick Affairs both in relation to the Church and State are in a better Tendency towards a happy Settlement, than these indiscreet (though never so well meaning) men imagine: who, I presume will be more troubled that the Church should undergo a new Suffering by their *Imprudence*, then for all they have suffered hitherto in themselves. I should not have enlarged thus far upon this particular (being thus much straitned in time) but only that I have *Special Command* for it: nor had that Command been laid upon me, if his Majesty had not had very particular Information and Complaint in this point. And I am sure this Advertisement cannot be without some fruit, though in Truth there should be no just Grounds for the Complaint. I wish you all happiness, and am very heartily

Breda. April 16

1660.

(Sir) Your most Affectionate Servant



*A Letter to a Friend in the Countrey.*

SIR,



F the *Inland-post* had but fallen out as pat for conveigh-  
ing this inclosed extract to You, as the passage by Sea  
was favourable to bring the Original to my hand, it  
might have been sent a day sooner then it is, though  
when you compare the Date, you will wonder it should be so nim-  
ble as it is. But the subject is of that nature, as required not only  
communication to friends, but hast; and when I have once lodged,  
this in the Posts office, I have discharged my self of both as well  
as I can, in reference to you. I am very sorry any of us should need  
a Monitor (after Gods hand has been so long upon us) to teach  
us that vitall act of Christianity, *Charity*, Which *suffereth long*  
*and is kinde, envieth not*, (*ἡ ἀγαπή*) *does nothing* (*perperam*,  
or) *rashly, thinketh no evill, beareth all things, believeth all things,*  
*hopeth all things, endureth all things.* It is visible enough, that the  
want of this great *Vertue* was the Originall of our sufferings, and  
till it be reduced into the hearts of all persons of what party soe-  
ver, (the Patients as well as the Agents) we cannot hope to see  
that perfect and durable composure, and settlement of these un-  
happy differences, which all men now so earnestly desire, except-  
ing those only that desire to make their private gain out of the  
publick loss. You see how perfectly this *formalis ratio* of Christia-  
nity is planted, how exactly this image of Christ is formed, in the  
heart of him, whom we ought to look upon as his *Viceregent* over  
us: And if we had no more but his example to teach us the same  
lesson, it is such a *Topick* as was wont to be argumentative be-  
yond all exception, even among the very Heathens, when *Regis*  
*ad exemplum* &c. became in a manner a proverbial Aphorisme.  
And surely, I cannot now see how any man can pretend to be of  
his *Party* that will not be of his *Affections*, considering that beside  
this, nothing can now denote a man of *his party*, since of the two  
old



old Characteristicall notes; *Doing* and *Suffering*, the one is at an end, and the other very near it, if our sins or follies do not continue us in it. But beside this, when we have so many and strong motives to what is our duty, pressed upon us by him whose commands ought to be sacred to us, and signified by so good an hand as you know this was; I hope none will be so foolish as not to yield a free and full obedience to what is here enjoined, & to bless God for his good hand upon the heart of him from whom it comes, who is so carefull of us all, while some are so careless of themselves. I hope you will excuse that little passion wherein this is written, which has no other motive then an earnest desire of the publick good of this Church and Kingdome. I confess it hath transported me to use these superfluous arguments to you, which I might have received much improved from you, if I had not prevented you in them: But in that the loss is mine, and therefore I hope it will expiate my fault herein, without begging your pardon for it. All that I desire of you, is to peruse over the inclosed extract, and to make what use of it among your neighbours and acquaintance, your own piety and prudence will think necessary or convenient. I must not conceal from you that I have already been advised by Friends (whose wisdom I much reverence) to print it. But you see the Person that writes it doubts whether the *Information* was *exactly true* (which I hope he has good reason to do, seeing I never heard of any *Menaces* or *Threats* used by any) and besides that, it is too palpable a transgression of the Rules of corresponding, to print another mans Letter (though the person were of much meaner Quality then this is) without his consent; though I confess I should otherwise have thought it not unnecessary. Instead of that you see I have made use of this way, though more laborious to me; and the rather that I may take an occasion with it to hint unto you (as I do to my other Friends) how convenient it is thought to be by our Friends here, for the Nobility and chief Gentry of your County, who have heretofore been of the Kings party, to make some publick Declaration of their willingness to forget what is past, and lay aside all animosities for the future, and freely acquiesce in what the Parliament shall do, in order to a hap-

py Settlement ; which healing Method is already under consideration ( if not perfectly concluded upon ) by the County of *Somerset*, and I believe will be made use of in many other places. I shall willingly confess my opinion to agree with yours, if you shall think it convenient that the *suffering Clergy* should go before the rest in such a Christian duty, either by *Exhortation* or *Example*. But the truth is they are so far dispersed, as I cannot conceive how they can do it by *Example* : and I can assure you those that are here, are not wanting to use their *Exhortations* to it; both in private persuasions and Letters to their friends : and those that have the use of the Pulpit, preach that Doctrine in the general, whereof this is a particular branch ; and I hope those in the Countrey will do the like. That as most of them have given a good example of *Patience* in their sufferings, so they may do the like in *Charity* in their future actions : and thereby declare to all the world how perfectly they are the Disciples of our great Master, and how really the Ministers of the *Gospel of peace*.

I beseech you pardon this impertinent tediousness, which can signify nothing to you, but only that my heart is full ; and yet I finde a continuall stream of the same thoughts and affections flowing in from all our Friends here, which makes them vent themselves by this exundation. But however I shall here shut the sluice, with this assurance, that I am

Lond. April 12.  
1660.

( Sir ) Your most affectionate  
Servant.